

THE BAPTIST.

J T Buck Hist Lib

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, JULY 19, 1900.

VOL. II, NO. 36.

Do not fail to go to John Cleary's for anything in the line of Gent's furnishings.

Rev. A. L. O'Briant has left Clarksdale; and, for the present, his correspondents will address him at Hardy, Miss.

Rev. Gilbert Dobbs, a son of Dr. C. E. W. Dobbs, will go to New Orleans and take charge of the Colliseum Place Church.

The enterprising proprietor of the Rookery has made an extension of 40 feet to his already large building, in order to properly care for and display his large and fine assortment of goods.

During last week meetings were in progress at Winona, Goodman and Clinton, preaching by Evangelist Cairns, J. F. Tull and pastor Lipsey, respectively. We are praying for the manifestation of God's power in these meetings.

Mississippi College expects to enroll a large number of students for next session. No Baptist boy need go beyond our State limits to secure fine educational advantages. They are offered at Clinton. Boys who are educating in other states are laying the foundation for living in other states.

Secretary Thornton deserves the praise of the brotherhood for getting out the State Convention Minutes in so short a time—only four days from close of the Convention. He has not only given them to us in quick time, but he has gotten up a handsome Minute. The Minutes bear the imprint of the Mississippi Baptist Publishing Co.

Washington has both a religious barber and restaurant keeper. The former lays all kinds of religious literature about where customers idly read it while waiting for a shave or haircut. The small eating house pursues the same course, with the old fashioned addition of mottoes about the wall. Both drop a little serious thought with a class seldom reached through the church.

We now have only two agents who are devoting their entire time to work for THE BAPTIST, Rev. J. J. W. Mathis, Summit, and Rev. J. F. Parkinson, West Point. We commend these brethren to the Baptist brotherhood, and trust that those who meet these brethren will not hesitate to transact business with them just as you would with the editor. If you owe THE BAPTIST anything, or wish to become a subscriber, these are authorized to receive your money and receipt you for the same.

We are happy in being able to announce to our large circle of readers that we have effected an arrangement with Rev. A. J. Fawcett, D.D., Hazlehurst, by which he takes charge of the Query Column in THE BAPTIST. He has had experience in this line of work, and no doubt will add to the value of our paper. All who have queries for THE BAPTIST will please address Dr. A. J. Fawcett, Hazlehurst, Miss.

The article on Hillman College and the beautiful cut of Adelia Hall which appear in this issue would have appeared in the convention number along with a lot of other historical matter bearing upon our colleges in the State, but for the absence of Dr. Wharton from the State. The Hillman College seems to have taken on new life under the management of Dr. Wharton. He is preparing for a large number of pupils at the opening of next session.

A cablegram, sent by Rev. W. E. Ellis, from Glasgow, Scotland, announces the arrival of Dr. E. E. King's party at that place. All friends will be gratified to know that this large party made their trip across the great waters without harm to any. We wish them a happy and prosperous tour in the Orient. Bro. W. E. Ellis and several other Mississippians are in the party. The readers of THE BAPTIST will be treated to "Notes of Travel" by Bro. Ellis beginning this week. We are sure they will enjoy his racy, ornate articles.

Bro. A. J. Miller has left Yazoo City and has entered upon his work with the Columbus church. Last Lord's Day was his first service as pastor with this people. Personally, we regretted to see Bro. Miller leave Yazoo City, but we are sure he will, under God, do a good work in his new field. We trust that the pastorate made vacant by his removal will soon be able to secure a worthy successor to the late pastor. As we see the situation, there is no more important place to Baptists, than the pushing, hustling City of Yazoo.

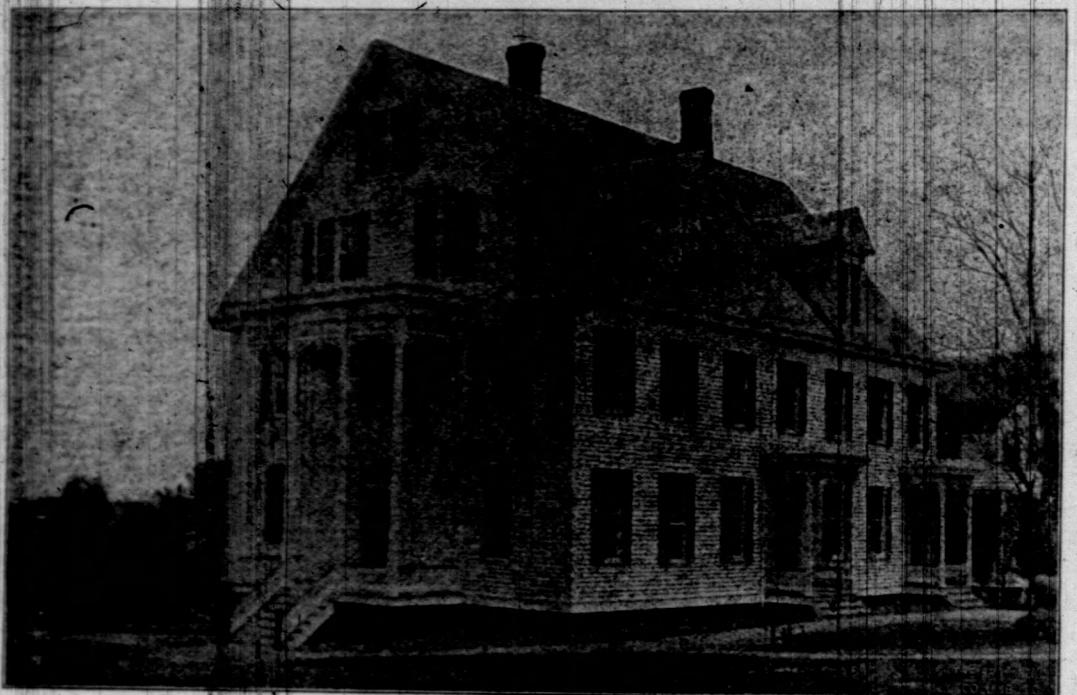
We learn from the *Religious Herald* that, "Mr. Calder T. Willingham, son of Dr. and Mrs. R. J. Willingham, was publicly set apart to the full gospel work of the ministry on Sunday afternoon. Dr. Willingham made the ordaining prayer—a petition memorable for its tenderness and power. Young Mr. Willingham has the cordial esteem of all who know him. He has frequently preached in the Richmond churches, and always with great acceptance. At present, he is supplying for the Broadus Memorial church. We congratulate his parents, whom we count among our choice friends, and wish for the son the utmost measure of success and usefulness."

Blue Mountain Female College is noted for solid work and good care of girls. It has had over 100 boarders every day of the last 9 annual sessions, over 100 music pupils each session, and is enrolling 250 boarders per session. It has a thorough training course for public school teachers, and offers exceptional advantages in Music, Art and Elocution. Write for catalogues for yourself and any friends they might interest.

It is stated that, "Garfield Memorial church of Washington has one of the most beautiful and sensible features of church work of any church in the country. A large room in the rear of the church is turned into a nursery during church service, a number of baby loving girls are in charge, and here mothers can leave their children while they enjoy the service." We have visited places where this kind of an institution seemed to be needed. It really seems to us a sensible thing for churches that are able to have it, since some mothers are so situated that it is next to impossible for them to attend church without carrying their babies. Such have our sympathy.

The Duck Hill Sunday-school regularly gives its 3rd Sunday offerings to the Orphanage. We would suggest that other schools fall in line with this one. If it does not suit them to devote every 3rd Sunday to this work, let them at least adopt some system in their beneficence to the Orphanage. If the children were properly informed, they would give more to a definite object than otherwise. If a few hundred of our schools would give their collections once a month, and these collections should average only \$1.00 each, there would be provided in this way the support of the present number of orphans. What school will follow Col. Binford's at Duck Hill? Let us hear.

Protracted meetings in country churches are now in progress. These meetings ought to be reported in THE BAPTIST for the information and encouragement of our readers. We request that some one in each congregation will send a postal card report of each meeting immediately upon its close. A postal card will hold all that need be written; and by making these reports short and to the point, all will have room. We fail to see that it adds much to the report, to tell which way and how the visiting brother reached the church, where he dined or spent the night, or with whom he rode. It might be best not to use too many superlatives in describing the preacher, lest some brother of vain imaginations might take up the notion that the brother really needed this support.



HILLMAN COLLEGE.

Hillman College had its origin in October, 1853, under the auspices of the Central Baptist Association. In honor of its origin it was called Central Female Institute. It was intended to rank as a school for girls, with Mississippi College already established, hence it was located at the same place, Clinton, Miss. Among the first trustees were Rev. B. Whitfield, Rev. E. C. Eager and Dr. M. W. Philips.

Rev. Benjamin Whitfield was elected the first president of the board. He was the father of Dr. Geo. Whitfield, our present efficient president of the board.

Later on Rev. J. B. Hamberlin and Dr. Robt. Kells were added to the board, the latter for many years acting as the honored president of the board. William Duncan was chosen the first president. He was the father of our L. A. Duncan of Meridian.

One year later Rev. Peter Crawford was elected president, which position he held for two years. During his presidency Mr. Adelia Hillman was chosen head teacher and one year later, 1856, Dr. Walter Hillman was elected president, which position he held with great honor for 33 years, until the time of his death.

During the early years of its history Rev. E. E. Eager acted as financial agent.

During the war the college doors were kept open to students without intermission.

After the war the college being in debt was sold to Dr. Hillman.

In 1891, the new and elegant building, called in honor of Mrs. Hillman, Adelia Hall, was completed at a cost of \$10,000. The same year the name was changed to Hillman College. During the long presidency of Dr. Hillman the college accomplished a great work, a great number of the most accomplished women of our land are among its former students. In the work he was greatly assisted by Prof. Emil Menger, who for forty-three years was the faithful, efficient and beloved teacher of music in Hillman college.

At the death of Dr. Hillman in 1894, for two years Mrs. Hillman assumed control, after which, Dr. F. L. Riley, now professor in the University of Mississippi, was president for

GEORGE WHARTON. Subsidiary Currency.

We have no doubt learning is a useful adjunct to the preacher's equipment and greatly adds to his ability to explain and enforce the truth, but it is not all that is needed for success either as a pastor or evangelist in winning souls. We sometime since heard one, who said in a sermon, that Mary Queen of Scots, was the "Bloody Mary" of England; that Victor Hugo liberated the Roman States from Papal rule, accomplishing the unity of Italy; and that Paul was on his way to Rome the second time, when he was met by the brethren on Appian way; yet he preached a telling and effective sermon, and in fact is quite a successful preacher.

Large congregations are very gratifying to both the preacher and the church, but they do not determine the spiritual state of the church by any means nor infallibly indicate its real growth and prosperity. One of the most thoroughly disciplined, and best trained and developed churches we have ever known, and one that grows in numbers quite in proportion, if not beyond that of any far or near, is one whose congregation seldom fills the

rather small house in which they worship. Every male member will pray in public, pray or conduct a service, and every other member is an active worker; not many but much up-to-date and above par.

The *Christian Observer* would make mention of and magnify the fact that the Baptists have contributed less money for missions in the last fifty years than the Presbyterians, although they out number them more than three to one. Did it ever occur to *The Observer* to turn his binoculars upon the results of mission work for like comparison? What about the fact that Baptist mission converts out number those of Presbyterians more than three to one? Which are more valuable, dollars or souls? wealth or numbers?

Elect infants are such as die in infancy; elect adults are such as believe in the Lord Jesus Christ. In the one case it is death to a physical existence, in the other it is death to sin, the bane of all physical existence. There is no such thing as non-elect infants in hell, neither in fact nor in creed; but doubtless multitudes of the rejectors of the Christ in the great and fearful day, will "call upon the rocks and mountains to fall on them and hide them from the face of him that sitteth upon the throne." If any man hath ears to hear let him hear."

It seems to us that some of our brethren are a little off in attempting to make out a defect in quality when there is only a difference in quantity as to our Sunday school literature. That of the Society may cover more ground in its topical and discursive treatment, but that of the Convention Board is more pointed and evangelical in its expositions, if not more helpful in its illustrations, and quite as suggestive in its methods of teaching. But either is good, with a wholesome advantage for us on the Convention side.

The principle of leaving the whole matter of securing a pastor to a committee is utterly unbaptistic and out of the question. In any event the action of the committee should be voted upon for approval or rejection by the church. But the idea of securing a pastor by a popular election after political methods, such as instance, as personal defamation, secret caucusing, and fraudulent voting, which some of us have known to be done, is far more unscriptural, reprehensible and revolutionary than even the committee method.

The earnest and emphatic denials on the part of some good brethren that the election to positions in the faculty of the Southern Baptist Theological Seminary of Drs. Mullins and Eager was not intended and is not counted as a victory for Dr. Whitsitt, is all well enough, and should be maintained with even more earnestness and emphasis. But it ought to be borne in mind that the ready acquisition of the anti-Whitsitt element in their election puts quite as much emphasis upon their purpose to support the Seminary. Even though the record of those brethren may have suggested the ugly boast they have the nobility and opportunity to ignore that record and make good our denominational peace and unity.

Will Bro. G. A. Lofton crack this nut for us? Two men present themselves to the Central Baptist church, in Nashville, Tenn., for membership, each one of them gives satisfactory evidence of conversion, but asked to be received on a previous baptism. The one can trace his baptismal (immersion) succession back through ten regularly ordained Baptist preachers to 1641, when the last one of that ten received his baptism from an unbaptized person, while the other declares that he was baptized in 1900, by a good, pious Methodist brother, which one would Bro. Lofton receive, and why? J. A. H.

THE BAPTIST. The Lord's Prayer.

The following beautiful composition was found on a battlefield at Charleston, S. C., during the war. It was written by a wounded soldier, who did not live to get home:

Then to the mercy seat our soul do gather,
Then do our duty unto thee—"Our Father,"
To whom all praise and honor should be given,
For thou art the great God—"Who are in Heaven."
Thou, by thy wisdom, rulest the world's whole
fame,

Forever, therefore—"Hallowed be thy Name."
Let nevermore delay divide us from

Thy glorious face, but let—"Thy kingdom come."
Let thy commands opposed be by none,

But thy good pleasure and—"Thy will be done."
And let our promptness to obey be even

The very same—"In earth as 'tis in heaven."
Then for our souls, O Lord, we also pray

Thou wouldest be pleased to—"Give us this day"
The food of life wherewith our souls are fed,

Sufficient raiment, and—"Our daily bread;"
With every needful thing do thou relieve us,

And of thy mercy pity and—"Forgive us."
All our misdeeds, for him whom thou didst please

To make an offering for—"Our trespasses."
And forasmuch, O Lord, as we believe

That thou wilt pardon us—"As we forgive,"
Let that love teach wherewith thou dost acquaint

us,

To pardon all—"Those who trespass against us;"
And though sometimes thou findest we forget

This love for thee, yet help—"And lead us not."
Through soul's or body's want, to desperation.

Nor let earth gain drive us—"Into temptation;"
Let not the soul of any true believer

Fall in the time of trial—"But deliver,"

Yea, save them from the malice of the devil,
And both in life and death, keep—"Us from evil."

Thus pray we, Lord, for that of thee from whom

This may be had—"For thine is the Kingdom,"
This world is of thy works, its wondrous story

To thee belongs—"The power and the glory,"
And all thy wondrous works have ended never,

But will remain forever and—"Forever."
Thus we poor creatures would confess again,

And thus would say eternally—"Amen."

The Rugby of the South.

The Marion Military Institute, of Marion, Ala., is rapidly rising to the eminence of Thomas Arnold's famous English school.

The Superintendent, Col. J. T. Murfee, has made education his life-work; and in the Marion Military Institute, Private College of his own, he has embodied the results of his life's experience, which accords with that of the founder of Rugby.

The students are carefully selected and only young men of good moral character are admitted; because it is believed a student's associates exert as great an influence on his mind and character as his instructors.

The professors are graduates from the greatest universities in America: the University of Virginia, the University of Chicago, Wesleyan University; and all the professors live in the building with the boys to assist and direct them in their life.

The method of teaching is designed to train the thinking power of the student and to fit him to think and to work for himself.

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Each student is allowed to take up each subject as high as he is prepared; and with a large faculty in proportion to the students each student is given individual attention and

allowed to advance as rapidly as possible. Thus a year is saved in entering business or the study of a profession.

Compromising With Worldliness.

Compromising with the world is the bane of the Christian church. This is so because every compromise is a concession to the devil. Concession is what Satan sought to secure from Christ in the third temptation. "All these things will I give unto thee, if thou wilt fall down and worship me." Come now, the tempter seemed to say, you will need influence and power and earthly possessions and money to carry on your great work in the world. All these will I give thee if thou wilt make some concession to me. On this point Dr. John Watson, in his "Life of the Master," an admirable serial in "McClure's Magazine," after noticing the noble, unyielding firmness of our Lord, says: "His church has not turned a deaf ear to this insidious device or been disengaged to take an evil road to a good end. She has gratefully received tainted gold, and therefore established missions; she has made alliance with kings, and trafficked with her own freedom; she has descended to cunning and violence to advance her sphere of influence. These things have the servants done, but not the Master. Where the choice was to hold the world from his Father on condition of the cross, or to receive a show of power from Satan on condition of the cross, of an act of homage. Jesus made a swift, final decision, and Satan, thrice defeated, departed, for a season." Yes, "and angels came and ministered unto him." —Religious Telescope.

I Am Not Ashamed of the Gospel.

Dr. Sample's questions answered. For the sake of convenience I number them:

1. "What effect has the gospel upon those who do not believe it?"

It is a "witness" against them, that is all.

2. "What effect has it upon those who do believe it?"

Belief is the effect. God's power not only gives life (regeneration), but it produces faith.

3. "Does the effect follow the belief of it, or does it precede it?"

Answer by illustration: I buy a house and lot from you for \$500. You make the deed and turn it over to me. I give you a check on the Bank of Summit for \$500. It is not cashed when presented, for the simple reason I have no money on deposit. You ask me why I gave a check on a bank in which I had no money.

Will not my answer be reasonable (according to your argument), if I say; "If faith or belief will produce or bring blessings in the higher or spiritual sphere, why will it not in lower or secular sphere? If faith has producing power in the higher kingdom, it certainly has in the lower kingdom." You would doubtless say to me: "Sir, faith don't make money." I answer: "True, it does not produce anything." Five hundred dollars in bank to my credit is the only consideration under which I would give you a check for that amount. It is the money that produces

the check (with an honest man), and not the check the money.

It's "God's power" that produces life, repentance, faith, and all the rejoicing and gladness that follows, and not faith in the power.

One other thought: "I cannot agree with Bro. C—exactly in the statement that Christ is the gospel and the gospel is Christ. I understand the gospel to be the glorious news of what Christ has done to save sinners."

Right here lies the difficulty. Let's see if you are correct. "Glorious news!" This certainly cannot be correct, for Paul says: "It is the power of God." "News" is not power. The gospel is "God's power," whether it is ever preached or not. You can't write it; you can't speak it; you can't define it. It is indescribable, because it is infinite.

Bro. Sample, if I have it down wrong, I would be glad to see it right.

God bless you.

W. S. CULPEPPER.
Gloster, Miss., June 28, 1900.

A Trip to Mississippi.

TO THE BAPTIST:

Do be so kind and indulgent as to permit me to drop a few lines and express through THE BAPTIST my sincere gratitude to my Mississippi brethren for their cordial greeting in Jackson, and also for the many words of encouragement from so many of them in my work. They know how to appreciate the American Baptist Publication Society. I did not hear the speeches, because the heat was too intense for one of my years to abide within doors. By the way, the warm weather gave all abundant topics for conversation, and I presume that was the best discussed subject that was considered during the Convention. Some seemed to think that the church was not well ventilated, but it seemed to me that the whole country around Jackson was not much ventilated. If there were any breezes afloat in that region they were very shy and never came my way. It is true that late Sunday evening there was a little thunder and some rain and rushing wind that carried clouds of dust in the faces of the people. This wind was delightfully cooling, notwithstanding its violence.

The social part of the Convention was fine. I spent happy hours in most pleasant association with the brethren, and I have repeated in Georgia already some of the laugh-provoking things that I heard in Jackson.

I feel truly thankful for the privilege of addressing the body on my work, but I failed to invite the brethren and sisters to call at No. 69, Whitehall street, and see the most beautiful book store in the South, if they pass this way. We appreciate the patronage from Mississippi and ask for more, yea, for all of it.

H. HATCHER.

Atlanta, Ga.

Flustered Old Lady—"Does it make any difference which of these cars I take to the bridge?"

Polite Pedestrian—"Makes no difference to me, madam." —*Brooklyn Life*.

THE BAPTIST.

NOTES OF TRAVEL

Mississippi to New York.

Promptly at 3:30 p. m., Tuesday, June 25th we began our long voyage. The parting prayers have been made, the farewells have been said and the goodbye kisses have been exchanged. The sun shines brightly through the rift in the cloud. The verdant freshness of hill and meadow remind us that summer is near. Flowers are everywhere abloom and no rainbow ever rivaled their varying and prodigal dyes. While the sunlight quivers over the hills the hum of summer bees, the chirp of the wren and the carol of the lark can be heard. As we walk to the station we hear music bubbling from the throat of a mocking bird. It is a goodbye solo she sings. From a swaying limb she flings her merry notes into our soul and from her heart of melody she sings as if every tiny bone in her body were a golden flute. I almost wonder if there will be such music as this in heaven.

The station is reached, the car is boarded. After a few moments of waiting the engine groans, trembles and hisses like some hideous monster in the agonies of death, but moves up the tortuous road at the rate of forty miles an hour. Through the car window I see the balmy air is playing through the waving trees. In the distance the outline of circling hills soars above the horizon and mingles with the changeful hues of an evening sky. The glorious stretches of the landscape on every side is beautiful and gorgeous. As far as the eye can see a charming panorama of exquisite scenery lies bathed in a sea of golden light. We are hurried past small streams bejeweled with glory, over whose banks daffodils and pansies bend to smile to the rippling waves. We gaze, we admire, we surrender to the broad acres of beauty and our heart exclaims, "Your voiceless lips, O flowers, are living preachers, each cup a pulpit and each leaf a book."

The trees, the waters, the hills, the skies awaken our souls and inspire our affections, but our pen cannot shadow it forth in description. While we are magnetized at earth's glories we forget the night draws on apace.

While we are magnetized at earth's glories we forget the night draws on apace. We look and see the sun expire in mists that drape the sky with the glory of the clouds. As he nears the horizon he seems to pause for a moment to pour a flood of golden glory over the beautiful world. Then throwing out his goodnight kisses across the gathering gloom he unbosoms himself in a sheen of burnished gold and leaves the world in dreams. As the earth pillows itself to rest in the bosom of night, with new polished lustre the stars come out. I love the world and the beauties thereof, for God made it and fashioned the soul to enjoy it. As I catch the aroma of the flowers, and the love song of the brook, and the blushing notes of birds, my very soul joins in with the diapason of nature's great chorus and exclaims, it is the fool who hath said in his heart there is no God. But I thought while I gazed, were we to take all of earth's glories, with all the gladdest, brightest, most jubilant days of life and compress them into one hour of bliss would not that hour as compared to heaven be a requiem? The

Now we are in Pittsburg, the city of blazing furnaces, the city of coal, coke, smoke, cinders and ashes. We have already whirled around the famous Horse-Shoe head and go bounding across the Susquehanna. Through all the night with a starlit galaxy we have been sweeping on, when the morning comes we cross the Delaware not in a night all chilly and cold, but as balmy as a June night can be. We crossed it near the spot where Washington's glory has flamed and has not yet gone out, where American chivalry dwelt and still dwells in part. Solemn silence reigns supreme as we listen to hear the flagman's call, "New York." It comes at last. Men and women alike rush for their baggage, grips and capes, hats and coats, lunch baskets and parasols are being collected, but not as placid as Ruth the gleaner would gather her grain.

Tomorrow at noon I shall gaze intently on my native land and bid her a reluctant farewell for a three month's absence.

Yours fraternally,
W. E. ELLIS.

"I asked little Jim the difference between inertia and momentum."

"Did he know anything about it?"

"Yes; he said inertia is something that won't start, and momentum is something that won't stop." —*Detroit Free Press.*

July 19,

poorest hour heaven has had since its first tower was built, or its first gate swung, or its first song caroled will surpass the concentrated beauties and glories of earth. The night is on and I must take rest in sleep. As I go to my berth my heart swells with American pride and I murmur to myself, "This is mine own, my native land." I have slept forty miles an hour. Fast sleeping, to be sure, but to-morrow night I will sleep sixty miles an hour, as we shall be spinning over the double tracks of the Vandia Line. Our car is leaping over mountains, plunging into tunnels, climbing rocky crests, crossing steel-spanned streams while the rocky sides of over-hanging cliffs echo the thundering tramp of this mighty steed of commerce. He runs fast and furious, flinging out his tongue of fire through the smoke-stack, panting like a maddened bull, and seems a veritable demon on wheels, but the steady hand of an engineer man reins him to the track.

Having been joined in Memphis by Miss Dockery, and in Fulton by the Misses Jennings, we bounded into Louisville for breakfast, crossed the Ohio river into Indiana and went sweeping through the fields of golden grain into Cincinnati. Here in the city of hills and crooked streets we spent four hours enjoying the luxury of waiting for a train. We are out to get the most possible out of our trip, so while waiting we go out sight-seeing and spend our four hours profitably. We visit the Zoo, of course, and see beasts and birds from almost every clime. Leaving here at 4:30 p. m., we join Dr. King and party at Xenia, and a jolly good party he has, numbering in all thirty-four. He is an excellent chaperon and adds much to the pleasure of his party. Soon after meeting him and party we are again enjoying, not only the companionship of these new made friends, but also, the beauty and scenery on the outside. For here are the Blue Ridge mountains lifting their summits into the blue bend above. Now we are in the old Quaker State; now we pass Johnstown, made immortal by its awful flood some years ago, when the terror-stricken and dying people rent the air with their cries for help.

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1900.

Facts About Harmony Baptist Institute at Lena, Miss.

Dear Bro. Bailey—There are parents, guardians, young men and young ladies with whom I wish to speak through our beloved organ, THE BAPTIST, concerning the Harmony Baptist Institute at Lena, what it proposes to be and do. I wish to speak mainly to that class of persons who are convenient to a good high school, and whose children are not yet ready to enter college.

I will say of our faculty that William Webb Venable is Principal. He is sincerely pious and is gifted with very superior powers of discipline. He controlled well our session just closed all the way through without a single ripple. Having taken both the primary and the college courses in Mississippi College, and also graduated at our State University, he is one of the ripest text-book scholars in the State.

Prof. Stovall, our first assistant, is a stranger to us personally, but he comes with a diploma from Mercer University of Ga., several years experience in high school work with assurance from those for whom he has worked that he is alright in every way. At the head of the primary department is Miss Zella Slay whom we have tried and know to be among the best.

Miss Erwin Morris, who has made a specialty at Blue Mountain for the past two sessions, will teach the music class, at \$3.00 per month, including use of instrument.

You will be astonished at the cheapness of our terms. But remember, we are not trying to make money, but to build up a school, mainly for the education of our own children and the uplifting of the moral, intellectual and religious future of this section of country.

Our terms as printed in catalogue are as follows:

Cost in Primary Grades for entire session, (including tuition, entrance fee, etc.) \$5.75. Intermediate Grades \$11.50.; Collegiate Grades \$16.50; Board at a convenient, orderly and well kept boarding house at \$6.00 per month; or in best private families, almost in a stone's throw of the school buildings at same price. Laundry as cheap as to be found anywhere.

I have known this community well for many years and have lived here since last October. I do not hesitate to say that it is the best and safest place within my knowledge for boys and girls who are to be sent away from home. The locality is healthful and the people are kind and social. While we are eighteen miles from a railroad, Forest and Morton on the A. & V. being our nearest points. We have daily mails and telephone lines in every direction.

There are many young people who enter college a session or two earlier than is necessary. As colleges must necessarily be run on an expensive basis, that class of students could get here in our high school, really better advantages than at a college at not more than half the cost. Don't understand that we are against our colleges. We prepare students for college. Our school was represented both in Mississippi College and Blue Mountain last session and we are going to send more to our colleges year after year.

He, with his associates, came to this Island from Massachusetts in March 1638, O. S., and on the 24th of the same month obtained a deed thereof from the Indians. He shortly afterwards gathered the church aforesaid and became its pastor.

In 1651, he with Roger Williams was sent to England, by the people of Rhode Island Colony, to negotiate the business of the Col-

THE BAPTIST.

Our school opens on the 4th day of September and runs nine months. We should be pleased to arrange boarding place, send catalogue and so on, to any who wish to patronize us.

One word further: The Lord often calls young men to preach who have not enjoyed high school advantages. They wish to be educated, and the brethren rush them off to college. Having omitted the rudiments, they stumble along for a year or two, become discouraged and quit. Now, would it not be better for them to enter here and get ready for college before going? Besides our regular preaching service we have splendid mid-week prayer-meeting, a large and interesting Sunday-school and a Bible study one night of each week. This would give a minister considerable theology.

Yours truly,

T. J. MOORE,
Sec. Bd. Trustees.
Lena, Miss.

Resolutions of Esteem.

WHEREAS, our pastor, Rev. J. F. Mitchell, having offered his resignation, and the same having been accepted, we the members of Wake forest church, deem it our duty to express our appreciation for the faithful services he has rendered during his long pastorate with us. Therefore be it

Resolved, That we tender our gratitude for the interest he has taken in the membership of the church and for his untiring zeal and energy to build up the church. We feel that his place will be hard to fill.

2nd. That we recommend him wherever his lot may be cast, as a minister of rare ability and in every way worthy of confidence.

3rd. Our prayers are that God's blessings may be upon him and his family. Unanimously adopted by the church in conference the 5th of May, 1900.

S. M. COLE, Moderator,
C. C. GAMMIL, Ch Clerk.

Who is Right?

In a tract published by the Centennial Publication Committee, by W. W. Landrum, D. D., he says: "Roger Williams, the founder of the first Baptist church, in America and the founder of religious liberty in the world."

While J. R. Graves says John Clark was the first to establish a church, (Baptist) and the leader in the religious liberty movement in America.

He writes the epitaph of Dr. John Clark, one of the original purchasers and proprietors of this Island, and of the founders of the first Baptist church in Newport, its first pastor and munificent benefactor. He was a native of Bedfordshire, England, and a practitioner of physics in London.

He, with his associates, came to this Island from Massachusetts in March 1638, O. S., and on the 24th of the same month obtained a deed thereof from the Indians. He shortly afterwards gathered the church aforesaid and became its pastor.

In 1651, he with Roger Williams was sent to England, by the people of Rhode Island Colony, to negotiate the business of the Col-

ony with the British ministry. Mr. Clark was instrumental in obtaining the charter of 1663 from Charles II, which secured to the people of the State, free and full enjoyment of judgment and conscience in matters of religion.

He remained in England to watch over the colony until 1664, and then returned to Newport and resumed the pastoral care of his church.

Mr. Clark and Mr. Williams, two fathers of the colony strenuously and fearlessly maintained that none but Jesus Christ had authority over the affairs of conscience.

He died April 20th in the 66th year of his age and is here interred.

I wish some one would write on the subject if there is any more light to be had.

Yours in Christ,
E. H. GARNER.
Wilkinson, Miss.

Report Read in Late Convention on State Missions.

The State Mission work is yet before us with all its importance and far-reaching effects. It is with real pleasure we refer to the report of our Convention Board which brings to us such cheerful tidings of the Divine favor upon the efforts made to evangelize the State.

During the year the Board has employed for the whole or part of their time seventy-five men. Many new and rapidly growing towns of our state require prompt attention lest we lose by delay and others more alert will press in and occupy these inviting fields.

The principal points which seem to demand immediate attention have been specified by report of Convention Board, namely: The Gulf & Ship Island Railroad, or the great pine section; the Delta, with its grand possibilities; the Coast country, which promises great things to all our people who love our Lord.

These sections of our State, together with others, will soon give to our denominational forces thousands of men and women who in the future will prove fellow helpers to truth, as we hold it.

The rich blessings of our God have proven the wisdom of the Board in its conduct of the work committed to its hands. Souls by thousands have been saved, houses of worship have been erected, many repaired, Sunday-schools organized and large sums have been collected for the general work.

We recommend that we again pledge the Board and its faithful and efficient Secretary, our closest and most hearty co-operation in all the work which may be undertaken.

We also recommend that the Corresponding Secretary of said Board be granted a vacation from active duties for 30 days, with salary continued.

Value of Character.

There is but one thing we can take with us into eternity, and that is character. When we reach the ramparts of heaven and look back upon this earth how trivial will seem the things which occupied our time while here. A precious opportunity is given us to rear a beautiful character yet we consume it in things which perish.—*The Pacific.*

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Questions and Answers

Conducted by A. J. Fawcett, D. D., Hazlehurst, to whom all queries should be addressed.

Make the questions short, simple and practical; let them pertain to church polity and Biblical interpretation.

Bro. John F. Porter of McCall Creek, Miss., wants to know "What was a saint in apostolic times and are there any now?"

According to the scriptures the word saint means the same now as in apostolic times, 1 Cor. 1:2. We read: "Even them that are sanctified in Christ Jesus, called to be saints." And in Rom. 1:7, we read: "Called to be saints." These saints at Corinth were members of "the church of God which is in Corinth," and those at Rome were the "sanctified in Christ Jesus, and the beloved of God." With these passages before us and a number of others that might be cited, we are justified in saying that a saint in apostolic times was a person who had enviable attainments in the divine life. Of course, according to the New Testament, the word saint means the same now. A person who possesses the same mind qualities is a saint, now, same as then.

Bro. C. G. Mount wants to know, "If a member of a Baptist church join a church of another faith, what course should his church pursue; and what kind of an entry should be made in the church record?"

His name should be promptly dropped from the church register and the motion should state, "For having joined _____ church." Such conduct manifestly put a brother in disorder. The scriptural instruction in such a case, is found in 1 Tim. 5:6.

2. "Is there any other church, except the Baptist church?"

No, not according to the way Baptist understand the matter.

Chicago.

BY J. F. BAILEY.

When I arrived here and looked round a little, I found Chicago larger than Clinton. I know Clinton will doubt this. This place is big. Thirty miles north to south, and twenty east to west. Folks, I don't expect to see the end of them while I stay here. You go to one of the parks and you think the town's out picnicking. Go on the streets and you think they are all going somewhere. Go up town and you think they're all out shopping. In four days we shall learn how many there are. The guess is two million.

The parks here would make room for the population of any town in Mississippi and have the boulevards still giving more park room than any southern town of my knowledge has. Boulevards connect the parks. I am between Jackson and Washington parks. Jackson is on the lake front, and is the site of the exposition, two buildings of which remain. The fine arts building is now the museum.

Washington park, west of the University three blocks, is one and a half miles by one half mile. It has an artificial lake near a

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mile in length, I suppose. There are two adjoining tanks on the east side near the conservatory, containing a variety of water lilies. Some of them have round leaves three to four feet in diameter. At first they lie flat on the water, but later turn up a rim two or three inches high.

The conservatory is a glass house about forty by one hundred feet, ending in a continuous dome, end to end, at the top. It contains many curious tropical and semi-tropical plants.

The University occupies two blocks about midway between Jackson and Washington parks, and is three-fourths of a mile from the lake on the east and about twelve to thirteen on the north. There are ten buildings exclusive of the library, which, strange to say, is a little, long, one-story brick concern that reminds one of the adobe huts of the west. The other buildings four-story stone. I counted seventy-two windows to one story on one side of the main building. This is the Cobb building.

Three thousand students matriculate in a session. These come and go largely by terms—a term being twelve weeks. The summer term begins July 3rd. More than a hundred men teach during the year. I heard President Harper say the income for the year had been one million forty-nine thousand and some hundred dollars and seven cents.

Prof. Brunson got in yesterday afternoon. Southerners carry high heads here—15 degrees above normal for us three.

P. S. Tell "Aunt Myrt" Prof. Latimer is straight—his work is all he can manage.

5738 Drexel Ave., June 28.

Gave Himself.

Cases like the following now and then come to light, revealing something of the nobleness in common lives which seldom finds, and never seeks public praise.

Miss Belle V. Chisholm, a pioneer teacher in the Pine Ridge region of Virginia, mentions in a letter to *Zion's Herald* one of her "finds" last Decoration day. It was a mountain grave, all alone, of a boy soldier who had never enlisted in the army or taken part in a battle.

Returning from a visit to the valley, she noticed this grave, covered and literally heaped with flowers and little Union and Confederate flags, but without headstone or name-mark.

The dull lad who drove her horse could tell her nothing about it save that it was Billy Mahew's grave, and "the folks put flowers on it every Decoration day;" but once arrived among her mountain neighbors, she had the whole story.

Billy Mahew, a robust boy and a hard-working home-provider, had gone up one morning with his axe to the hill woodland to chop wood. He never came back. The silent tokens left there of what he did that day were pathetic and unmistakable. Recent heavy rains and a consequent washout had loosened a large stone at the foot of the "mountain dam," or reservoir, that enclosed the valley's water supply, and the pressure above it had started a dangerous leak.

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1900,

From Kentucky.

To THE BAPTIST.

You are a welcome visitor. I believe your helpful presence will aid our children toward loving the State of our birth and early years as we love it.

Some people think that we, in Kentucky, are too well satisfied with ourselves and our surroundings. We may be behind our sister State—Mississippi, in church discipline, but I judge we have uniformly finer church buildings than any State in the South. For example, I have served two churches in Kentucky—Maysville and Bardstown. In one the building cost \$25,000; in the other, \$25,500. I was in a country church some time ago—8 or 10 miles from the railroad, that must have cost more than \$5,000. That church has preaching two Sundays in each month. I fear that our spirituality will not compare so favorably with our Southern sisters.

His absence from home in the evening alarmed his friends, and a searching party climbed the mountain. They found his body stiffened in death, at the dreadful crevice, with the water rushing over his face. The leak was increasing, but he had partly blocked it, and held back the slipping stone.

The villagers in the valley have never forgotten that night—when every muscle of every man was strained to desperation to save their homes from a breaking flood.

The dam stood, but the poor people felt that they owed everything to Billy Mahew. They buried him on the mountain, near the scene of his martyrdom, and every year they decorate his grave.—Sel.

A Challenge.

The New Orleans Times-Democrat of July 8, reports Dr. Kerfoot as saying in his address at Jackson, during the Twentieth Century meeting that, "Of the 18,000 churches in the South, at least one-half have not contributed one cent to state, home or foreign missions, and of the 1,600,000 members of those churches not one in ten gives a cent for this purpose. He said that this statement had been challenged, but it was nevertheless a fact. It was made in the Southern Baptist Convention at Hot Springs, and no one was heard to deny it."

The reporter says nothing about evidence being produced to substantiate the truth of the statement, hence I conclude that the argument is, that the statement was made at Hot Springs, and not being denied, it is therefore true. I would not contradict the statement, for I guess, I am in about the same fix as the brethren at Hot Springs, don't know anything about it.

It is true that there are 9,000 churches in the South that have not contributed one cent to state, home or foreign missions it ought to be known. Dr. Kerfoot ought to bring forth the evidence to prove the truth of the statement, and he ought to publish a list of the names of those churches and post office addresses, for in doing this he will accomplish more in the furtherance of the objects of the twentieth century movement, in my opinion, than any other one thing that he could do. I would not deny the statement, but it will require some very substantial evidence to make me believe it.

J. R. SAMPLE.

Miss Beacon—"Wasn't it Admiral Porter who said, 'Take no quarter from the enemy'?"

Mr. Lake—"Naw; it couldn't have been; or if it was, he's the only Porter that ever said such a thing."—Truth.

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most cases the pastors aid each other. This is found to be more satisfactory. Sometimes a wandering star comes along, no one knows anything about him, but he gets a following.

Soon he is fortunate enough to borrow some money, and some good, easy, unsuspecting brother is unfortunate enough to lend it to him, and he is gone. This is not so frequent as it once was.

All of our strong city churches are supplied with pastors. Since Dr. Burrows came to the First church, Nashville, things are moving forward. He knows how to marshal the forces and keep them in line.

Dr. Boone is doing splendidly at the First church, Memphis. Everybody felt that he was the right man for that exceedingly important field. He is a fine preacher, an active pastor and a true friend. God is adding his seal to his labors.

Dr. Holt, our efficient State Secretary, is pushing our State work to a wonderful success. He is wonderfully popular, and enjoys the confidence of his brethren to a great degree. Of course, there are some to criticize and find fault, but so they did the Master. He is working on and does not stop to answer the critics.

Dr. J. O. Rust of the Edgefield church, Nashville, was doctored two or three times this spring, but he is almost well of it now, and wears his honors well. He has been in great demand for commencement addresses and sermons.

You will be glad to learn of the great success attending the labors of Bro. W. H. Sledge of Milan, Tenn. He is a Mississippian and is quite an honor to his native State.

There is considerable talk among our preachers about the "Committee of Nine" authorized by the convention at Hot Springs, some think it was the right thing to do, and others question the propriety of the action.

But we will see how much good will come from it. Most of us believe in organization, but we fear that too many wheels will complicate matters too much. We have heard of, and read about, a "Great Iron Wheel." It crushes things where it rolls along. It is well not to have too many wheels.

The continued rains in June hindered the farmers very much in harvesting wheat, and plowing corn. Much wheat sprouted in the shock and was badly damaged, so that the yield is cut off about half. All bottom land that had been planted in corn was overflowed and the crop completely drowned out. Most of it is being planted in peas.

We ex-Mississippians had our hearts turned towards Jackson during Convention week and longed to be with you, but it was out of reach.

MARTIN BALL.

Paris, Tenn.

One and Two.

BY REV. J. O. RUST.

Yours in His work,
I. P. TROTTER.
Bardstown, Ky.

From Tennessee.

This is the beginning of protracted meetings with our country and small town churches. Every pastor is quite busy. In

reached that blow he got a numerical setback into second place. Two is still a One, however, though slightly disfigured.

There are two ways of writing Two. The Arabic numeral (2) pictures him on his knees with his head bent over in humble petition at the feet of One. One enjoys this very much; it gives him such a sense of superiority. One gruffly refers to him as Two. If he should call him "Mr." or "Brother," it would introduce a painful feeling of equality; so Christian One, with a very severe Arabic account, harshly calls him plain Two, without any handle to his name. When he does Two a favor, it is more to develop his sense of superiority than it is to help a needy neighbor. You know some people do charity who do not enjoy the charity, but they delight in the arrogant sense of superiority which the charity gives them.

Sometimes poor Two is a real pleasure to proud One. When One wants to exploit his goodness before the public, he practices a little occasional charity on Two; or, when he wants starch and stiffen his self-righteousness, he will do Two a kindly turn; but to have Two on his hands all the time, in season and out, is an abomination to Christian One. But manage as he will, One can't get away from Two. One can go off by himself, but being well-conditioned in life and of a social turn, he must have companions; and when he starts to find them, there stands Two between him and all the rest of humanity. Two is his next-door neighbor and always will be. Where Two is One must be! God has written it as an inexorable, mathematical, moral law that you can't have Two without One; and, fret as he may, One has two perpetually on his hands, and never can he run off and leave him.

The other way to write Two is with the Roman notation (II). When Christian One goes out and gets hold of Arabic Two, and lifts him up, and straightens him out, and stands him on his feet to make an old-time One out of him, and puts his arms around him to hold him steady in his place, then the two Ones standing there together make the Roman II. This is Bible theology. No second place in that for poor Two. One carries first place around with him; and, when he sets Two on his feet, he stands him where he is, and that is in first place. So you see this Bible work on the part of One has made a first-class and a first-place One out of poor Two.

The practical difficulty is to get one to believe that Two is simply a disfigured One; and, when he has come to believe it, it is even more difficult to get One to attempt the work of restoring Two to the One family. I doubt if One would ever attempt the work, and I am sure he would never succeed in it, unless God should come into One and go with him and help him restore Two. The three standing there together (III) make a blessed trinity of love. Remember Goethe's symbolical palace and learn to reverence what is above you, and reverence what is beneath you. "God and one man make a religion, but it takes God and two men to make Christianity."—*Baptist Union*.

THE BAPTIST.

Published Every Thursday,
BY THE—

Mississippi Baptist Publishing Co.,
AT
JACKSON. MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as
mail matter of the second class.

Obituary notices, whether direct or in the form
of resolutions, of 100 words, and marriage notices
of twenty-five words, inserted free; all over these
amounts will cost one cent per word, which must
accompany the notice.

A limited number of reliable advertisements will
be inserted.

All communications on business, and remittances
should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on
one side of the paper only.

No communication will be printed unless it is
accompanied by the name of the author.

It is requested that all remittances be made by
money order or registered letter. Do not send check
on local bank.

In requesting change of post office, do not fail to
name office from which and to which the
change is to be made.

Listen!

Victor F. Lawson, Publisher, No. 123-5th
Ave., Chicago.

Dear Sir—Replying to yours of the 7th inst.,
in which you state the amount of advertising
space used by us in your paper, The Daily
News, under our contract beginning May 1st,
1899, and ending April 30th, 1900, as being
\$98,445.95, we believe with you this is the
largest sum of money ever paid one newspaper
in one year, by one advertiser.

We are pleased to say that we are satisfied
with the results obtained from this advertising,
and have no objection to your giving the
fact to the public if you see fit to do so.

Yours very truly,
A. M. ROTHSCHILD & CO.
By C. E. DAVIS, Treas.

"Jackson's Most Popular Store." JONES BROS. & CO.'S MAMMOTH RETAIL STORES.

Wash Waists.

White Lawn Waists, open-work yokes, new luan
dered collars and cuffs, all sizes, at 50c. each.

Percaline waists with white lace yokes, or with two
rows Val inserting, laundered collars and cuffs, all
sizes, 50c. each.

Sea Island Percaline waists, in the latest colors, all
sizes, at 75c. each.

White lawn waists with two rows embroidery in
serting, new collar and cuffs, all sizes at \$1 each.

Beautiful fine lawn and embroidery waists, at
\$1.25, \$1.50 and \$2.

Dress Goods Bargains.

Fine figured Organies, White Lawns and Piques,
at 10c. a yd.

Heavy welt White Piques at 15c. a yard.

15c. White Dalmatians, at 10c. a yard.

Pure White French organy, 66 inches wide, 35c.

40c., and 50c. a yard.

Silk Stripe Wool Challies, 38c. a yard.

Plain and Plaid Skirtings, 50c. a yard.

New Serges, 50c. a yard.

New Poplins, pastel shades, at \$1 per yard.

40-inch Satin Soliles, \$1.25 a yard.

40-inch Black or White Glorias, \$1.25 a yard.

New Linen lined Blister Crepons, at \$1.25 a yard.

McCall's Patterns 10 and 15 cents.

Fashion Sheets free. Send us your

subscription for McCall's Magazine;

only 50 cents a year.

Skirt Bargains.

Heavy black Taffeta silk skirts, lined and interlined,
at \$6.75 and \$9 each. They hang and fit perfectly.

Tan, Brown and Black Venetian Skirts, tailor
seams, lined and interlined, perfect fitting garments
at \$5.50 each. The material this skirt is made of
sells for \$1.25 a yard.

Brown and gray Cheviot skirts, black silk applique
on front and back, lined and interlined, made
by tailors. Our price, \$4.50.

Black broadcad silk skirts, box pleat back, percale
lined, at \$4.50 each.

Black broadcad silk skirts, plain back, lined and
bound, at \$3.50 each.

Black serge skirts, applique trimmed, box pleat,
percale lined, at \$2.95.

Black serge skirts, box pleat back, lined through
out, at \$2 each.

Black brillantine skirts, cambric lined, at \$1
each.

Black duck and white pique skirts, 50c. each.

Brown crash skirts at 25 cents each.

July 19,

1900,

Sunday School.

LESSON FOR JULY 22, 1900.

BY W. F. YARBOROUGH.

PETER'S CONFESSION AND CHRIST'S REBUKE.—Matt. 16: 13-26.

GOLDEN TEXT.—If any man will come after me let him deny himself and take up his cross and follow me.—Matt. 16: 24.

(The last two lessons were omitted to give
place for special matter pertaining to the Con
vention.)

CONNECTION.

After the experiences connected with feeding
the five thousand, Jesus withdrew with
his disciples to the region of Tyre and Sidon,
where he healed the Syro Phoenician woman's
daughter. He then continued his excursion
through Sidon and "through the midst of the
borders of Decapolis to the Sea of Galilee." This
must have required some weeks and even months.
Back in the neighborhood of the Sea of Galilee,
he healed many and performed a miracle of feeding a multitude, this
time with seven loaves and a few small fishes.
Crossing to the west side of the Sea, he again
encountered the hostility of the Pharisees and
at once passed through Bethsaida into the re
gion of Cesarea Philippi, where the events of
this lesson took place.

EXPLANATORY.

The Great Confession. 13-16. Cæsarea
Philippi was situated on the northern border
of Palestine, near the eastern source of the
Jordan. It was in Herod Philip's dominion
and was called Philip's Cæsarea, to distin
guish it from Cæsarea on the western coast of
Palestine. It was in the neighborhood of this
city that this great confession was made.

Jesus first asked the disciples concerning
the popular estimate of himself, thus preparing
the way to get their own estimate. With
the people there was no consensus of opinion.
Some thought with Herod that John the Bap
tist had risen from the dead; others that Eli
jah had come again; others Jeremiah, or
one of the old prophets. There was an idea
prevalent among the Jews that one of the
prophets would come back to the earth and
usher in the Messianic reign. Many thought
that Jesus was the prophet expected. But
Jesus was not so much concerned as to what
people in general thought as to what the
Twelve thought of him. So, his direct ques
tion, "But who say ye that I am?" Simon
Peter, ever ready to take the initiative,
quickly replied, giving in unmistakable lan
guage the opinion of the Twelve. In his
words we have the true and original Apostle's
Creed. He makes two distinct statements.
First: Jesus is the Messiah; second: Jesus is
divine. From the response of Jesus we learn
that this confession was worth much to him,
and it was evidently worth much to the disci
ples themselves. They had declared their
faith and henceforth would be stronger be
cause they had committed themselves. A
committal goes a long way towards clearing
up our minds and strengthening conviction.

The Response of Jesus. 17-20. There is ev
idence of great joy in the words of Jesus. His
disciples are far in advance of any position
they had previously occupied. He is ready
to go much further than ever before in the
revelation of his plans to them. It is hardly
to be supposed however, that the chosen ones
understood all that was included in his words.
In the light of all these years Christian peo
ple are far from being agreed as to his mean
ing in his response. Volumes have been
written but any interpretation suggested is far
from being unanimously accepted.

stantly referred to in the Epistle to the Ephesi
ans and elsewhere. The giving of the
keys of the kingdom, simply refers to the
fact that to those who had such a grasp of the
Me such as Peter had, was given a commis
sion to announce the terms of admission, not
to the church, but into the kingdom of God.
They could state the terms and these terms
would be ratified in heaven. The injec
tion to tell no man that he was the
Christ, was probably given for the double
reason that they were not yet ready to pro
claim so important a message and the people
were not prepared to hear it.

The announcement of the cross. 21-26.—The
difficult announcement of the church on the
rock was not near so perplexing to the disciples
as the doctrine of the Messianic suffering.
When he told them plainly of his suffering,
death and resurrection at Jerusalem, it was
simply irreconcilable with any notion they
could form of the Messiah. Peter, doubtless,
again voiced the opinion of his associates
when he said, "Be it far from thee, Lord;
this shall never be unto thee." They were
not so presumptuous as to rebuke their Mas
ter, but they very likely sympathized with
Peter. There must have been a temptation
to Jesus in Peter's words. How else could
Peter represent Satan? Jesus' words seem
harsh to the disciple who had just made such
a remarkable confession, but they were nec
essary to teach the disciple his true place.
The remaining words of Jesus are to show that
not only the Lord but the disciple has a cross
to bear. The kingdom of God is realized only
as the cross is borne. Self-sacrifice is the law
of discipleship, and the real life can only be
found as we willingly surrender this present
life to the will of God.

PRACTICAL POINTS.

1. If we believe in Christ it is very neces
sary that we confess that faith before men.

2. The divinity and messiahship of our
Lord revealed, believed and confessed are
fundamental to the existence of Christianity.

3. It is a solemn responsibility to be en
trusted with the proclamation of the condi
tions of salvation.

4. In the kingdom of God they gain most
who seem to lose most.

Minutes Mississippi Baptist Convention.

A copy of the Minutes goes to each pastor
in the State, and to each lay-delegate whose
postoffice I could obtain.

One omission appears in the Minutes, I
don't know who is responsible for the omis
sion, but place it to my own, or the printer's
account.

If the cylinder head had not blown out of
the engine as the forms were ready for the
press, the Minutes would have been mailed
on Thursday. As it is, they go out on Sat
urday.

Hoping each will get his Minute, and
thanking the Mississippi Baptist Publishing
Company for prompt and efficient work, I
am,

E. E. THORNTON,
Rec'd'g. Sec. Miss. Bap. Con.
Jackson, July 14, 1900.

The Home.

The Trusts and the People.
BY REV. SAM'l JONES.
From the *Manufacturers' Record*,
Baltimore.

The large trusts and combinations already formed and being formed by aggregations of capital are considered hurtful to the masses and the common people. This is a theory. Theoretically, a thing may be so, and practically it may be very untrue. When we speak of trusts and combines we think of the Standard Oil Trust, the Sugar Trust, the Tobacco Trust, etc. When the Standard Oil Trust was formed I was paying forty cents a gallon for kerosene oil. I am getting it now for ten cents a gallon. I was paying twelve and one-half cents for sugar several years ago, but when the combines set in we got it at five and one-quarter. When the Whisky Trust was organized I was in hopes it would put up whisky where the poor devils couldn't get it, but they have seemed to cheapen that down to where they can pay the government \$1.15 a gallon revenue on it and yet sell it for \$1.275 which demonstrates that they are making it and letting the public have it at about twelve and one-half cents a gallon.

There is no doubt about the aggregation of wealth with brains controlling it, that they can manufacture any article cheaper than it is or has been manufactured on a small scale. The great combinations, many think, will eat us up blood rare. Occasionally I get on a little jerk water road that is not in the combination, and I want to double my accident policies and be satisfied with a six-mile-an-hour gait and console myself with the idea that I can ride all day for a dollar, but when I get on the Pennsylvania or Vanderbilt system of roads, with their schedules forty miles an hour, vestibule trains, with parlor cars, sleeping cars, dining cars, I have a hotel on wheels carrying me towards my destination, and all this for about two cents a mile. Give me the road that is in the combination, to carry me where I am going.

Public sentiment is the safeguard which is thrown around all aggregations of wealth and all combinations of interest. The Standard Oil, the railroad combinations, the Sugar Trust are as sensitive to public sentiment as the snow-bank to the rays of the sun. Trusts and combines will not hurt the public, but stockholders and bond-

holders may suffer later on, when these great bulky combinations become unwieldy and fall with their own weight. Fifty thousand men in the United States, perhaps not more, are interested in the great trusts of the country. Those 50,000 men know that there are 70,000,000 other people in America, and their wisdom teaches them where boundary lines are, over which they cannot go without peril to themselves and disaster to their business. No combination now says "damn the public," but they have their weathercocks on every prominent cupola watching how the wind blows.

**JUDSON INSTITUTE,
For Young Ladies.**

Commodious buildings abundantly supplied with excellent artesian water on every floor and lighted with best gas throughout. All modern equipments. Superior instruction offered in Classics, Scientific, Literary, Elective and Graduate Courses, Music, including Pipe Organ, and Violin, Art Expression, Business Courses.

OLDEST BAPTIST COLLEGE FOR WOMEN IN THE UNITED STATES. Sixty-Second Annual Session, just closed, was the most prosperous in the history of the Institution. 147 Boarders in addition to a large day patronage. Eleven States represented.

The JUDSON is not a cheap school, but offers the best advantages at the lowest attainable cost. The Sixty-Third Annual Session begins Sept. 26th. Send for Catalogue or other information to

ROBERT G. PATRICK, PRESIDENT,
Macon, Ala.

**A High-Grade Institution
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SHORTER COLLEGE, ROME, GEORGIA.
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Hannibal—perhaps the grandest musical piano ever offered in any college in the South. Young ladies would do well to make early application for admission in September. Write President Simmons for a catalogue, which will be sent free, postpaid.

Twenty years. I have watched the progress of events and the processes as they marched. I have yet to know of a single instance where combines and trusts hurt the masses or permanently raised the price of any product. I am a thousand times more willing to deal with the trusts and combines and purchase their products than I am to put my money into their institutions and imperil my holdings, conscious of their want of stability and fearing their final downfall.

I am an expansionist, and I believe that one of the causes of the stringency and shrinkage of values in this country is because we have not gone out over the seas with our products as we should have done. While there is a demand for our products of the farm and manufactory of this country there will always be plenty of money; when wheat and corn and cotton and all kinds of manufactures are a drug on the market; and no demand for them, then we have stringency and hard times. But when the highways over the seas shall be laden with our products into foreign countries, and the gold is brought back in the ships, then we shall flourish perennially. These great combinations are the only powers in this country that can do this thing for us. A negro and an old mule can make corn and cotton; a fellow with a two hundred dollar saw mill can make lumber; but only aggregations of wealth can build ships and open markets in foreign lands.

With the final disintegration of trusts and combines—which will inevitably come when financial disaster and shrinkage of values shall come—of course, the surplus of their product will be thrown upon the market, and only the stockholders in these trusts and combines will suffer. As sure as that the sunshines, whenever any insti-

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Applications should be made to the Local Land Agents, to E. C. Moncrief, General Land Agent, Ruston, La.; or F. Y. Anderson, Land Commissioner, Queen & Crescent Route, Birmingham, Ala.

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The Iron Mountain Route will sell tickets to points in Arkansas, Texas, Louisiana and other western states at one fare, plus \$3 on the following dates: June 5th, 19th, July 3rd, 17th, August 7th, 21st, Sept. 4th, 18th, October 2nd and 16th. These tickets will admit of stop-over at any point desired on the going trip, 10 days, good three weeks to return. The IRON MOUNTAIN is the through car line and fast mail route. For rates and other information address,

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We handle the Knabe, Kimball, Steiff, Haines, Blasius, Regent; Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt and special attention.

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Why Be Baptized? By Rev. Janus W. Millard. Tract, 16 pp. 10cts. Price, 20cts per doz.

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UTICA.

We have been richly blessed by God in Utica for more than a year past. You know how the new church building has aid on our hearts for the last eight or nine months. We thank God that our dreams have broken into the full-orbed splendor of realization, and we are now worshiping in our new house.

I held first service last Sunday in July. We were all there, and God was there, too. This people showed their hand as they usually do when there is a call for noble work, for heroic effort. Some people may falter, these will not.

We had our new pews in place, but the \$400.00 with which to pay for them was lacking. The people were asked for this amount, and in less than ten minutes about \$345.00 of it had rolled in in cash and subscriptions. Before sunset the next day it had rounded out to \$350.00. Since that time \$50.00 more has come in, and our pews are paid for. We feel good and are thankful.

Marco, Fla.

TO THE BAPTIST.

Referring to the "Men in the Pew" of last issue, together with so much other good reading, which to us in this lonely, "preacher-for-saken" place, has been so refreshing, we can't refrain and will attribute so much soul refreshing items to effects of a full store at Hot Springs. All seemed to be at their best, Business Manager not excepted. The subject of the article written by Bro. Leavell, has so many items of interest connected with his long, useful life, and as we read, our mind was from place to place—faster than the wires could run—and in this lightning speed we saw more dear people, some "at rest," others here and there. One thing mentioned would to this writer suggest or revive another circumstance—so pleasant to me to think of.

Bro. Cooper was pastor here some eight or ten years ago. It was beautiful to see the greeting exchanged between this former pastor and people, to see how they hung to each other's hands and to hear the words of former love and friendship spoken anew. Come again, Bro. Cooper. But this letter is too long, I must quit, but not till I say this is a dear, good people and their pastor loves them for their faithfulness to the Master.

J. L. Low.

UTICA.

TO THE BAPTIST:

It was my happy privilege to run down with Bro. Low from the Convention and preach to the Utica saints. It had been nearly ten years since I bade a sorrowful farewell to that noble people. As I stood before them my feelings were of joy mixed with sadness—joy as I remembered their ministrations

of kindness to me and mine in the days gone by when I tried to minister to them in spiritual things—sadness as I remembered the loved and familiar faces who have gone to their reward.

Again, it was a great pleasure to be in their new house of worship. It is certainly most beautiful house and reflects great credit upon pastor and people.

Bro. Low has a strong hold upon his people, and they are bringing things to pass. I would have lingered longer in my native country but a telegram called me home.

I left Utica with my heart going up in prayer to God for his richest blessings to rest upon Bro. Low and his noble people.

S. G. COOPER.

FIFTH SUNDAY MEETING.

The 5th Sunday meeting for July of the Yalobusha Association, Scobey church is called in. Circumstances justify this.

Fraternally,
ALEX A. LOMAX,
Pastor Scobey church.

Marco, Fla.

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J. T. MURFEE, Marion, Ala.

again Capt. R. in the bloody strife was honored and did honor to such men as that grand old man and townsman of yours, Col. J. L. Power. Lastly, we saw the Capt.

at Rocky Springs, when Hackett was Moderator of Association in 1871. Pettigrew, Waln, Lomax and other able men there too numerous to tell. Then Bro. Bailey tells us he has been to Yazoo City, seen Bro. White, Shipp and others, all of which made us feel like we could start to see them. How I wish you would "punch" our Florida preachers, until at least they, like yourself, make a running call, as at Y. C.

Now, my brother, we have not had an eye to have the world hear us and if, in your good judgment, the waste basket needs anything, you can consign this.

With much love, I am,

Fraternally,
N. L. BARFIELD.

Centennial Meeting at Concord.

Yesterday was a good day with this old church.

Notwithstanding the threatening clouds, muddy roads and poor crop prospects, a great congregation listened to the gospel of Missions and made the best offering to this cause in the history of the church. The immediate results were: twenty-six dollars for missions, ten subscribers to the Foreign Mission Journal, twenty to Home Field, with a general uplift in the line of missionary effort. Bro. Cooper, one of our young preachers, rendered efficient service in making the meeting helpful. Bro. Ellzey, the pastor, has wrought well, and is making decided progress in all his work.

Capt. Ratliff was, from account, fourteen days old when my father, a great admirer of Capt. R. was married. Also when P. B. Pope & Co., of Yazoo City, shipped a lot of cotton to New O., for account of Dr. Sam Sample of Old Franklin, Holmes Co. S. N. Sample, "the son," now holds letters of advice. A little less than twenty years from his (Capt. R.) birth, old Bro. Portwood, in July or August 1855, held protracted services at Concord, assisted by A. C. Caperton, Taylor, and one or two others who stirred the church from center to circumference. Then

Truly,

W. J. DERRICK.
July 16, 1900.

Lemons as Medicine.

They regulate the liver, stomach, bowels, kidneys, and blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, appendicitis, headache, malaria, kidney diseases, fever, chills, heart failure, nervous prostration, and all other diseases caused by torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists, 50c and \$1.00 a bottle.

Rev. John P. Sanders Writes.

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South located in the town of Verbena, Ala. My brother Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C.O.D.

Mozley's Lemon Elixir.

Cured me of a long-standing case of chills and fever by using two bottles. J. C. Stanly, Engineer E. T. V. & G. R. R.

Mozley's Lemon Elixir.

Cured me of a case of heart disease and indigestion of four year's standing. I tried a dozen different medicines. None but Lemon Elixir done me any good.

Tules Diehl, Savannah, Ga., Cor. Habersham and St. Thomas Sts.

Mozley's Lemon Elixir.

I fully endorse it for nervous prostration, headache, indigestion, and constipation, having used it with most satisfactory results, after all other remedies had failed.

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1900.

THE BAPTIST.

Deaths.

S. A. Brister.

Died May 25, 1900, after suffering several weeks. I never heard him complain. He was the most patient sufferer I ever saw. He said that if it was God's will for him to die it was right, and on Sunday before he died he called his family to his bedside, and after talking about their welfare, he then reached out his hand and bid them all goodbye, and said for them to meet him in heaven. Brother Brister was born September 26, 1850; he was a member of the church 30 years. He leaves a wife and 9 children, and a host of relatives and friends to mourn his loss. So we bow our heads and say "The Lord gave, and the Lord has taken away, blessed be the name of the Lord."

J. E. LOWE.

J. W. Lamb.

When the sun came over the eastern horizon announcing the morning of June 8, 1900, the Lord's messenger came into one of our homes bidding the body of our friend and brother, Mr. J. W. Lamb, "sleep on forever," the spirit come up higher.

Brother Lamb was born December 9, 1843. He was a farmer and merchant, and in the latter vocation he has often supplied the poor with life's necessities.

Since joining the Baptist church in his youth, he has been a zealous Christian worker. He enjoyed attending religious meetings of all kinds, yet he was loyal to his home church. He was of inestimable value in our Sabbath school. Two of this committee would mention especially his work as teacher of the ladies' Bible class.

The fatal paralysis seized him months ago, nor could tender nursing stay it. He has suffered, but his pangs are o'er.

On our account we weep, for tears benefit earth's partings; on his account we rejoice, for we have hope. His burdens, griefs and woes are over, and a haven of spotless purity and unmingled peace is his forever.

Now, whereas, the separation is wrought, and salvation's plan is laid by the Savior and accepted by Bro. Lamb; be it resolved.

1. That praise is due him who is the source and sustainer of life for the time Bro. Lamb was spared us.

2. That while his abode here seemed more needful to us, his presence yonder is far better for him; and while the moan of nature may never hush in some hearts, the voice of the spirit may give consolation in the assured conviction: "To die is gain."

3. That a copy of this paper be sent to the family of the deceased with the assurance of the profound sympathy of this church and Sabbath school.

GEO. W. BAINES.

Cleburne, Texas.

Married.

At the residence of the bride's father

Mr. William Price, Lincoln county,

Miss., Mr. Pearl M. Cole and Miss Mary

J. Price.

J. E. LOWE.

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ON
DECEMBER
THE 31ST
1899

Woman's Work.

CENTRAL COMMITTEE.

Mrs. J. W. BOZEMAN, President,
Meridian.

Mrs. W. R. Woods, Secretary,
Meridian.

Does it Pay to Send Your Pastor to
the Convention?

This question is sometimes asked
"Does it pay to send your pastor
to the convention?"

Amidst for the first time in her
history, bore a part in sending Bro.
Ellis to Hot Springs, and I think
it will be the beginning of a new
era. On the 3rd Sunday in May,
while his heart was still throbbing
from the contact with those great
minds that guard the interests of
our denomination, while he left the
thrill of the hand-touch of such
men as Willingham, Tichenor and
others who have lived in close
companionship with the Savior, he
preached us one of the grandest
sermons it has ever been our privilege
to listen to. His theme was

"Woman's place in the church." If
he could write it as he delivered
it to us, it should be published so
that all might read it.

He dwelt at length upon what
she had done during the last quarter
of a century, and with prophetic
eye he peered into the future
and saw her work unfolding, wid-
ening and deepening till it touched
every corner of the earth. We who
listened spellbound to his burning
thoughts felt it was good to bear
even an humble part in this grand
work.

He excluded women from no
place except the pulpit, and while
he placed her in every other position
we could not keep our thoughts
from going back to the time when
she was barely recognized as a factor
in the church. When ye lords
of creation were afraid for her to
have an independent mission society
even, lest she should usurp
more authority than she should,
Oh how much of the Master's time
was wasted at associations and
conventions discussing this mighty
problem.

Here let me speak a word in
honor of T. J. Walne who threw
all his influence on woman's side,
and did all he could to foster these
organizations. Result share proven
in the wisdom of his course, but
there are still greater things to be
attained. The dawn of the 20th
century offers possibilities hitherto
undreamed, and each decade must
offer an advance along the line.

Then lift high the royal banner
And as nations bow the knee,
Will add stars to the shining folds
And send it from sea to sea.

E. C. BOLLS.

Clarksdale.

Since writing you last December
we have made no report and I feel
like the Baptists of the State should
know what we are doing.

Rev. A. L. O'Briant and his wife
left us on the 20th of June and we
are without a pastor, but our little
band of women still meet each
Monday at four o'clock and do
something to establish a Baptist
church in our town. Since the
first of January we have \$389.20
made by the Ladies Aid Society.
We had on hand \$122.88, have
payed \$114.14 on a lot for the
church and have a deed to it. We
have payed \$50.00 on pastor's salary
and other expenses that will
amount to \$204.49, leaving \$332.59
in the bank to be used for building
purposes. We hope to build a
\$3,000 church between this and
the first of January, 1901.

There has been no money solicited
from the people at Clarksdale
and we think we can raise \$1,000
at least, and by the time we are
ready to build, the ladies hope
to have \$500. Mr. W. P. Wilder-
berger says he will give the
framing, so I don't see any reason
why we should not feel hopeful.

Respectfully,
MRS. ANNIE MANGHAM,
Sec. W. A. S.

Hear What Sister Williams Says About the
Jackson Church Debt.

Our Convention meets tomorrow
and the debt on the Jackson church
house will come up to act as a sort of
thorn in the flesh with some of our
brethren and sisters. The spirit
I believe has directed me to make
this proposition to one hundred
of the Lord's servants in Mississippi.

I will be one of one hundred
men or women to pay \$10.00 to-
wards liquidating this debt. It
ought to be settled for the good of
the cause there and elsewhere;
God has blessed me by giving me
health and work to do to earn this
money, and as one who is anxious
to help in the work of soul saving.

I make this offer, thinking, per-
chance, it may inspire some one
else with the thought to give part
of the amount God is blessing them
with for the advancement of the
cause in Jackson, in the State, in
the world.

I have for several months adopted
the titling system in my busi-
ness, hence this \$10.00 belongs to
this information. It is unnecessary

the Lord indeed. You may use
this in any way you think best.
Please let me know to whom to
send the ten dollars and I will for-
ward it immediately. You are giv-
ing us a good paper.

May God bless you more and
more.

Your sister in Christ.
ANNIE GAMBRELL WILLIAMS,
Grenada, Miss.

Secret Societies.

I wish to add my hearty endorse-
ment to what Bro. P. I. Lipsey
says in regard to the many secret
societies. Surely Christian people
can show more of the spirit of
Christ by magnifying Christian
duties, than by giving their time
and means to the upbuilding of
these societies and then agree that
if a man is a good Mason, Odd Fell-
low etc., he will be about as good
as the best church member and a
good deal better than some of the
church members.

I believe a Christian will have
about all he can do if he devotes
his life to the service of Him who
died, that whosoever believeth
should not perish but have ever-
lasting life without the addition of
the work of the societies.

May God help us to see aright.

Yours,

A. G. W.
Grenada, Miss.

A Request From the Secretary of the
Central Committee.

Some years ago the Secretary
had a complete list of all the wom-
an's societies in the State. Since
then many new societies have been
formed, and there is reason to be-
lieve that a number of the old ones
have dissolved. It becomes nec-
essary for the present Secretary to
make a revised roll of the organiza-
tions. It is understood that there
are many more of these societies
than report regularly or at all. The
new list cannot be made from those
reporting. It is the sincere desire
of the Central Committee to enroll
every society of our women, includ-
ing the Sunbeams at the earliest
possible date.

As these can best be reached
through THE BAPTIST, the Secre-
tary requests that the presidents or
Secretaries send at once upon reading
this request, the name of their
organization giving the name of the
church and association together
with the post office address. In case
either of these officers is absent and
will not see this request it is asked
that some member of the church or
society, or pastor himself will send
this information. It is unnecessary



D. P. HENSLEE, Doe Branch, Ark.

Dear Dr. Woodard:—I write you a
letter to let you know that I am now
entirely well of cancer. Your oils have
worked a miracle in my case, for I did
not think myself that it would cure me,
as I had tried so many remedies that I
had just about given up all hopes of
getting well. But just think! I am
again sound and well. Oh, how I wish
that I had seen your advertising sooner,
for it would have saved me much anxiety
and many dollars. I will soon be
down to the city and I will call on you.

Yours thankfully,

D. P. HENSLEE.

We have discovered a combination
of oils that readily cure cancer, tumors
catarrh, piles, fistula, ulcers, eczema,
and all skin or womb diseases. We
have cured thousands of afflicted people
within the last six years. Many patients
cured by correspondence. Readers
having friends afflicted, should cut
them out and send it to them. A book
sent free giving particulars about
the oils. Address,

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For Malaria, Bright's Disease, Kidney
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and Lungs, Pneumonia, Rheu-
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They have cured thousands—they will
cure you.
Perryman & Waiters, Dept.
D, Atlanta, Ga.

1900.

THE BAPTIST.

15

Temperance.

What, Rob a Poor Man of His Beer?

What! rob a poor man of his beer,
And give him good victuals instead?
Your heart is very hard, sir, I fear;
Or at least you are soft in the head.

What! rob a poor man of his mug
And give him a house of his own,
With kitchen and parlor so snug?

'Tis enough to draw tears from a stone.

What! rob a poor man of his glass,
And teach him to read and to write?
What? save him from being an ass?
'Tis nothing but malice, and spite.

What! rob a poor man of his ale
And prevent him from beating his
wife?

From being locked up in a jail,
With penal employment for life?

What! rob a poor man of his beer,
And keep him from starving his
child?

It makes one feel dreadfully queer.
And I'll thank you to draw it more
mild.

—John Ploughman's Talk.

PROHIBITORY LAWS.

Prohibitory laws can be made
effective. Such laws will not ex-
ecute themselves any more than
any other laws will do so. Such
laws unenforced will accomplish
no reform. But such laws can be
enforced, and a prohibitory law
well enforced is the most effective
restraint on the liquor business
that has yet been discovered.

Nobody expects that a man is
going to be converted by law.
But does not the Gospel have im-
mense advantage in the fact that
laws, good and wholesome, hedge
in society on every side? Repeal
the laws that gives protection to
religious assemblages, laws of the
Sabbath, your laws of marriage,
laws of the highway, against stealing
and arson, and would it not be
vastly more difficult to reach out
and save men with the gospel?

Prohibitory laws help to tone
the people to high standards of
thought and action touching the
evil of strong drink.

Law is an educating force.
Law influences the mind that is
under it and moulds character.
Good law does it. Bad law does
it.

Hence, law ought always to be of
highest quality attainable. It is
the hobby of some men that you
must not get ahead of public senti-
ment in the legislation.

Now, if it is right, if it be ex-
pedient, to stigmatize slander, and
theft, and arson, and forgery, and
highway robbery, and licentious-
ness, and murder by legislative
enactment and to bring all these
kindred crimes under the reproach
of mankind, in the most pronounced
and awful way in which the
deliberate sentiment of the State
can be expressed, then surely the
men who consent to engage in
these transactions of distilling, and
brewing and buying and selling
alcoholic beverages, for mere pur-
poses of gain, ought to be made to
wear the badge of whatever shame
can be uttered by the supreme
voice of the State.

The law must be made to say
this business is not right, but wrong
through and through. The law
should brand with it dishonor.
Let the law force men to see that
if they are to prosecute this busi-
ness, it must be on the same terms
as other offenders against the
morals and interests of society
prosecute theirs, by evasion of
stealth.

In these few counties in this
State, prohibitory laws would be
the best aids in the work of moral
suasion. The law would help in
two ways. It will not be so easy
for men to become drunkards; and
when they have become drunkards
it will be a good deal easier to re-
form them. The exposure to
which these men who are strug-
gling to retain their manhood are
subjected in the open saloon whose
fumes pour into their faces as often
as they walk up or down the
streets. Law well enforced gives
to moral suasion something like a
fair chance. In this respect moral
suasion is not without analogy in
the gospel itself.

Prohibitory laws covering four-
fifths of the State it must be our
watchword and ultimate aim to
have the coast and Delta counties
redeemed from the slavery of the
traffic.

The vocation of creating and
pandering to the bad appetites of
men should have the stigma of re-
proach burned into it just as clear
and deep as the voice of the com-
munity under the bar of the law
can do it. Law is public conviction.

Law is sober second thought.
Law is the solemn and sacred af-
firmation of a people's judgment of
what is right and wrong.

Now, if it is right, if it be ex-
pedient, to stigmatize slander, and
theft, and arson, and forgery, and
highway robbery, and licentious-
ness, and murder by legislative
enactment and to bring all these
kindred crimes under the reproach
of mankind, in the most pronounced
and awful way in which the
deliberate sentiment of the State
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men who consent to engage in
these transactions of distilling, and
brewing and buying and selling
alcoholic beverages, for mere pur-
poses of gain, ought to be made to
wear the badge of whatever shame
can be uttered by the supreme
voice of the State.

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betes, seminal emission, weak and lame-
back, rheumatism, and all irregularities
of the kidneys and bladder in both
men and women. Regulates bladder
trouble in children. If not sold by
your druggist, will be sent by mail on
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months' treatment, and will cure any
case above mentioned. Send for testi-
monial.

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READ THIS.

Vicksburg, Miss., Jan. 8, 1900.
I have used Hall's Great Discovery
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duty that I owe to those likewise af-
flicted and trust that they will take
advantage of the information and real-
ize the truth of my assertion.

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EASIER TO CLEAN.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

July 19,

College Tidings.

The prospects of the college seem very fine and the friends of the institution were probably never more hopeful than now. I have been thinking over the list of prominent men who were educated here. You will probably be interested in the following list. In State affairs, Mississippi College has the governor, state superintendent of education, railroad commissioner for the southern district, supreme court clerk, congressman from the sixth district, chairman of the judiciary committee in the present legislature, and numerous others. In educational matters, she has the president and four of the professors in Mississippi college, the president of A. & M. college, the professor of history in the State University, the newly elected professor in the Southern Baptist Theological Seminary, Dr. George B. Eager, the principal of the Jackson graded schools, the presidents of three prominent female colleges in Mississippi, and many prominent educators in this and other states.

In the religious world, she has or has had missionaries in China, Africa, Japan, Italy and Mexico. She has the editor and manager of our State paper, the Baptist, the secretary of our convention board, the pastor of the Baptist church at Jackson, Terry, Crystal Springs, Summit, McComb City, Osyka, Canton, Wihona, Grenada (second church), Coffeeville, Batesville, Sandis, Senatobia, Hernando, Friars Point, Jonesboro, Carrollton, Port Gibson, Gloster, Natchez, Utica, Raymond, Forest, Meridian, (first church 15th ave.), Columbus, Starkville, Kosciusko, Tupelo, Amory, Pontotoc, Blue Mountain, Ripley, and many other important points. She has two of the most noted evangelists now before the American people, Sid Williams and T. T. Martin, while many of the strongest pulpits in many other states are filled by her alumni.

She has her full share among the prominent lawyers, physicians, bankers, merchants and men in all other honorable callings. Last year she had 231 students; 31 of them studying for the ministry and 200 for other callings. Many of these will be heard from in the future. The prospects for next session seem very bright. Many of the finest young men in Mississippi are turning to her for their college training. Let everybody help, for victory is ahead. If you need a catalogue send for one, and

send us the names of boys who ought to have them.

Yours for success,
W. T. LOWREY.

Blue Mountain.

DEAR BAPTIST:—I have just made a flying visit to my "widow and orphans" (?) at Blue Mountain. Let me say to our friends that work on our new buildings is going right on. Walls are growing nicely and brick-making progresses well. More than fifty hands are at work. When it is all done maybe we shall believe that the lord was in the fire.

Truly,
B. G. LOWREY.

Notable Authors and Their Books.

Addison usually prepared one of his essays in a day.

Bryant is said to have written "Thanatopsis" in a week.

Hood wrote "The bridge of Sighs" in a single afternoon.

Bulwer Lytton usually composed a novel in about six months.

Fielding is said to have written "Tom Jones" in three months.

DeFoe is said to have written "Robinson Crusoe" in six months.

Shelley spent between one and two years on "Queen Mab."

Cowper required three days for the production of "John Gilpin."

Motley took six years to write "Rise of the Dutch Republic."

George Eliot is said to have written "Middlemarch" in four months.

Eugene Sue required eighteen months to produce "The Wandering Jew."

Thomson required three years of time to write, revise and finish "The Seasons."

Mrs. Clarke required sixteen years to prepare "The Concordance to Shakespeare."

Swift employed the odd hours of over two years in work upon the "Tale of a Tub."

Hawthorne spent from six months to a year in composition of each of his romances.

Dante began his poem, "The Divine Comedy," almost thirty years before he finished it.—*The Morning Star.*



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